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"If You Let The People Know, They Can Act Intelligently"

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# Bond Heads May Withdraw Resignations

## Mapai-General Zionist Agreement On New Coalition Stuns Israelis

By LEON AVIGDOR
Jewish Post Correspondent

TEL AVIV (JP)—Announcement that the conservative General Zionist Party had reached an agreement with socialist Mapai on entering the coalition, stunned all Israelis, including the members of the two parties, the largest in Knesset.

The agreement, which also calls for the elimination of all parties who, in national elections, fail to muster at least ten percent of the electorate, was also seen as a paralyzing, if not fatal blow to the smaller parties, including the Progressives and the pro-Soviet Mapam.

The negotiations, which had been in progress two weeks, were one of the best kept secrets in the country, where the press usually has access to practically all information.

Barring any new unexpected developments, the present 14-month-old cabinet, based on an alliance betwen Mapai and the religious parties, was expected to resign during the week. President Ben Zvi would then invite Prime Minister Ben Gurion to organize a new cabinet.

**LED BY ONLY TWO**

Since September, when Rabbi Isaac Meyer Levin of Agudat Israel, and Rabbi Kalman Kahane of Poalei Agudat Israel quit the cabinet on the issue of conscription of women, Ben Gurion has had a clear Knesset majority of only two.

Likely to be most affected in the formation of a new cabinet will be the religious parties. Ben Gurion is said to have been angered by the attitude of Poalei Agudat Israel, which two weeks ago had agreed to join the coalition—thus continuing the Mapai—religious alliance—and then suddenly reversed its stand.

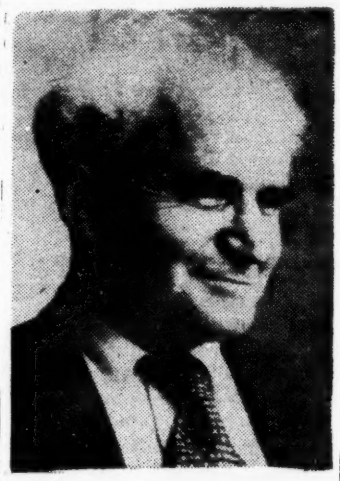
**BEN GURION PEEVED**

The Prime Minister was said to be further peeved by the refusal of the other religious parties, Mizrachi and Hapoel Hamizrachi, to vote for Yitzhak Ben Zvi in the presidential election. Had not the left-wing Mapam switched its votes to Ben Zvi on the third ballot, the election wold have been deadlocked between the Mapai candidate and Rabbi Mordkhai Nurock, who was supported by the religious parties all through the balloting and who later picked up the votes of the General Zionists.

One of the proposals considered in the Mapai-General Zionist negotiations would cut the religious representation in the cabinet to two from the present three: Rabbi Nurock, Mizrachi, Minister of Posts; Moshe Shapiro, Hapoel Hamizrachi, Minister for Religious Affairs; Dr. Joseph Burg, also Hapoel Hamizrachi, Minister of Health.

The new government including the General Zionists, would be expected to introduce a far more conservative economic policy and lift most of the remaining economic controls. It was further felt that inclusion of the General Zionists, who support free enterprise, would result in more support from the U. S.

(Reports last fall that Ben Gurion would not make any final decision on reorganizing the cabinet until after the U. S. presidential election—that he would seek to strengthen the socialist coalition if the Democrats won, and would seek to bring the more conservative elements in if the Republicans won—were not taken seriously in most circles).



DAVID BEN GURION
*The Big Surprise*

The general feeling of the "man in the street" was that a new coalition including the General Zionists would put an end to the political instability which has prevailed during the tenuous alliance of Mapai and the small parties.

Daniel Levi, a member of the third aliyah who came from Poland in 1930 and who is a clerk in one of the many Histadrut establishments here, told The Post the agreement would "end the blackmail opportunities of the small parties and enable the Government to rule quietly and with long range planning."

Shmuel Caspi, a S'fardi who came here in 1938, and who owns a small shop off Allenby Street, said that under the Mapai dominated Government, business was not bad, except for the continuing instability leaving one with the feeling that one was putting one's savings "into a bottomless bag." Now, Caspi felt, one would feel more certain of one's property, although earnings would probably decrease."

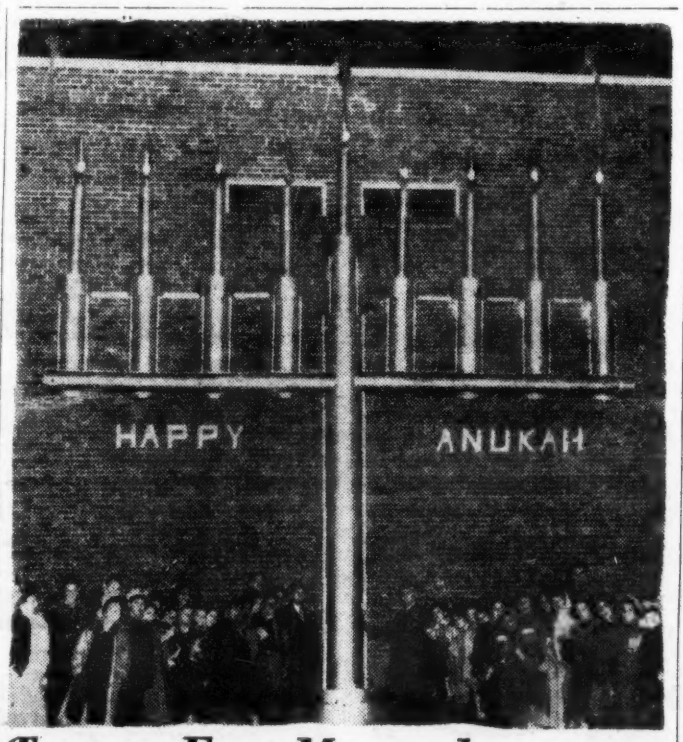
A prominent Tel Aviv attorney who belongs to the Progressive Party said his party was most unfairly treated; that after struggling for the admission of the General Zionists into the cabinet and supporting Mapai throughout the difficult early post-independence period, it was being dropped by both.

He hoped the Progressive Party would stay in the opposition and remain "the voice of the conscience of the people in the face of the political machinations of the vested interests in labor and in big business."

**NEW IMMIGRANT**

A new immigrant who is a porter in the railway station here feared that a new Mapai-General Zionist economic program would hit hardest the new immigrants, who are mostly unskilled workers, and therefore the most vulnerable, and who have the smallest financial reserves.

He nevertheless praised Mapai for taking a "bold step" toward recovery, and thought that the stability and good will resulting from a new, larger coalition would be worth the sacrifices required of the general public.




## *Twenty-Foot Menorah*

**Children of the religious school of Congregation Beth El, South Orange, N. J., inaugurated this year's Hanukah celebration by lighting the 20-foot menorah, believed to be the largest in the country.**

## *MONTOR, VENESKY, ROTHBERG, OTHERS TO GO TO ISRAEL*

NEW YORK (JP)—Agreement by officials of the Israel Bond drive to go to Israel to iron out the differences with the Israel Government which led to their resignation, in a body (JP, Dec. 5, 1952), was interpreted here to mean that the breach was about to be healed.

Scheduled to fly to Israel Sunday in reply to importunate messages from Israel, were Henry Montor, executive vice-president of the American Financial and Development Corporation for Israel, which is sponsoring the Bond drive; Julian Venezky, chairman of the board of governors; Sam Rothberg, national campaign director; Joel Gross, Newark attorney; and Sidney Green, financial adviser.

Henry Morgenthau, who announced the decision to come to Israel, after the AFDCI officials had indicated earlier they would not go, will not accompany the group due to ill health.

In his cable inviting the Bond leaders, Prime Minister Ben Gurion had insisted that he knew "of no reason why you and your co-workers should tender your resignations," and noted the important role that bond funds were playing in the upbuilding of the country.

Meanwhile, first reports from Dec. 14 BIG Day sales showed a successful effort, with over $5,250,000 reported with all returns not in. This figure does not include sales at the Hanukah Festival at Madison Square Garden in N. Y., which was sold out more than a week in advance on the basis of admission by purchase of Bonds.

## UJA Sets $144,524,250 Budget for 1953 Drive

NEW YORK (JP)—The United Jewish Appeal adopted this week a goal of $144,524,250 for 1953 philanthropic needs the world over, with special emphasis on Israel.

In an effort to assure adequate allocations to the UJA, local communities were urged not to allot proceeds of their welfare fund drives without first giving the UJA an opportunity to have its representatives meet with the heads of the communities for a full discussion "of mutual problems and needs."

UJA leaders earlier had charged that with decreasing income from welfare fund drives, the funds had reduced their allocations to many agencies, but had reduced their UJA allocations more than the overall drop. (JP, Nov. 28, 1952)

The 1953 UJA budget was set at $117,250,000 for the United Israel Appeal, which subsidizes the Jewish Agency and the Palestine Foundation Fund in carrying out rehabilitation and resettlement programs among the record influx of newcomers to Israel; $25,491,000 for the Joint Distribution Committee in carrying out relief, welfare and rehabilitation activities in European and Moslem countries, as well as Malben, a special program for sick, disabled and aged newcomers in Israel.

The United Service for New Americans and the New York Association for New Americans stated needs of $545,250 and $1,238,000 respectively, in carrying out programs of refugee aid and adjustment among Jewish immigrants in the U.S.

The 1953 UJA campaign will be launched officially in February in Miami Beach.

Edward M. M. Warburg and Dr. Joseph J. Schwartz were reelected general chairman and executive vice-chairman respectively.

## Israel Hands Arabs Defeat in UNESCO

PARIS—Israel last week won a major strategic victory over the Arab states in the United Nations, when UNESCO, at its general conference here, adopted an Israeli resolution which, in effect, prevents the Arabs states from excluding Israel, as they have done in the past, from UNESCO conferences held in Arab territory.

Adoption of the resolution placed Egypt in a dilemma—to break Arab precedent and admit Israel to the UNESCO regional Middle East conference scheduled for Cairo next year, or not to have the conference in Egypt at all.

The resolution stated: "The executive board shall not consider an invitation by a State unless that State undertakes to make all necessary arrangements to admit on its territory for the purpose of participating in the conference representatives, advisers, experts, or observers of all States or associated members of the Organization (UNESCO) entitled to attend the conference."

## Five Jews Arrested In South Africa

JOHANNESBURG, S. Africa — Five of the 11 white persons arrested here and in Capetown for violating the Government's apartheid (segregation) regulations are Jews.

Among those arrested recently for entering areas banned by the Government to members of the white race was Albert Sachs, a student, and son of "Solly" Sachs, the former general secretary of the Garment Workers' Union who was convicted under the Suppression of Communism Act. Other Jews arrested were two students, a physician and an anthropologist.

The Union of Jewish Communities in Italy has sent 60 Torah Scrolls to Israel for use in new synagogues, as gifts from the Jewish communities of Venice and Padua.

# Put Christmas Back in the Synagogue Urges Rabbi S. Rush Barkton

INDIANAPOLIS (JP)—A Yule Morning Synagogue Service, followed by an Oneg Christmas party at the rabbi's home, where "the children of the congregation, gathered around the rabbi's own tree, may see him and his family enact the opening scenes of the Passion play," and, "transfixed by the dramatic beauty and historic accuracy of this pogrom-inspiring play, (the guests) might then join in consuming traditionally-prepared egg-nog and other delicacies of the season."

These are the suggestions for "a spiritual shot in the arm (of) our Jewish observance of Christmas" made by pseudonymous Rabbi S. Rush Barkton, in a "Yuletide Vignette" in the Nov. 1952 Synagogue Service Bulletin, reprinted in the bulletin of The Temple here. "Rabbi Barkton" is identified simply as a midwestern Reform rabbi.

"As long as we insist on usurping the (Christmas) holiday," urges "Rabbi Barkton," "let's do it up thoroughly."

"At first thought," he suggests, "a magnificent tree in the temple would seem essential to the proper observance of the festival. But, it occurs to me, it might have the same effect as the congregational sukkah has had and eliminate this fascinating phase of home observance.

"No, we dare not repeat the old mistakes. The Christmas tree belongs in the home."

"Nevertheless," continues the pioneering spiritual leader, "the festival atmosphere can fill every nook and cranny of the temple. We may start with red candles in the seven-branched menorahs. A neon star should be placed in front of the Two Tablets, and strings of glittering mistletoe can be left to the decision of the local Ritual Committee. But a special committee of artistic congregants should be selected to devise miniature manger scenes in front of the pulpit."

But recognizing the necessity of some authority in religious life, "Rabbi Barkton" stresses that "the worship service itself requires the meticulous attention of the national Joint Committee on Ceremonies."

But he ventures: "Though I refrain even from the appearance of encroaching upon their prerogatives, I humbly ask: Why not resurrect litanies from these medieval church services Jews were forced to attend for the sake of their souls?"

As a modernist, however, "Rabbi Barkton" urges that "our respect for tradition must not blind us to the needs of the moment. We must have prayers hat reflect the contemporary. The spirit of thankfulness for the reaping of the Christmas shopping harvest must somehow be captured . . .

"We must indicate that, though we are not unmindful of the financial rewards of the season, our paramount appreciation goes out to our Christian neighbors for what they have added to our religious experience by graciously lending us—involuntarily—this religious observance. They have taught us its significance through our public schools, radio and telvision, and of course in the market-place."

He suggests: "Our musical service should eschew the 'Jingle Bells' and 'White Christmas' sort of thing. Lovely cantatas by Bach are available for presentation, and our composers need not create anything original, even though the familiar En Kelohenu melody and the Mogen Ovos mode could be adapted to the occasion."

And ever mindful of the needs and capacities of modern religious audiences, "Rabbi Barkton" suggests "of course, the sermonette," which "dare not exceed ten minutes, if young and old are to approach this annual observance with the eager anticipation we contemplate.

"But within this limitation, the preacher must not fail to persuade his listeners of the NATIONAL significance of the holiday's message, and the magic appeal of the story, the mysteries of which cry out late in December for gladsome acceptance."

He then suggests the Oneg Christmas party, and the enactment, for the children of the congregation, of the Passion Play.

Explaining his approach to the Christmas problem, "Rabbi Barkton" urges that "something of this nature on Christmas Day is sorely needed in our age of emancipation. Unless the synagogue takes the lead, our neighbors will hardly notice what a splendid influence they have exerted on our homes, how we have turned from coveting to copying their Joyeux Noel, how we revel in concealing our own unique Jewish values and self-respect in the happy anonymity of the herd.

"Here is an opportunity for the synagogue to intensify the service it renders its adherents."

## *Hanukah-Xmas Card Issued by ADL*

PHILADELPHIA—A special holiday greeting card combining Hanukah and Christmas sentiments has been put on sale by the regional office here of the Anti-Defamation League of B'nai B'rith.

The card is in line with national ADL policy not to fight public recognition of religious occasions, but rather to use these occasions for the promotion of inter-religious amity.

In the case of Christmas observance in the public schools, for example, ADL holds to the view that such observance should not be fought, but that the occasion should be used for presentations on Hanukah observance, concurrently with Christmas observance. Most Jewish community relations agencies feel that any official recognition of any religion threatens the separation of church and state, which they regard as one of the basic premises of American life.

## *Bronze Menorah*

Created by the English sculptor F. J. Kornis, the massive new bronze Hanukah menorah has been presented to the Jewish Museum in New York.

WIFE IS JEWISH

# *Jews Who Mark Xmas Are Kidding Selves, Says Christian Active in Jewish Affairs*

By LIONEL KOPPMAN
Jewish Post Correspondent

NEW YORK (JP)—Jewish people who have Christmas trees in their homes are "only kidding themselves," George P. Vassil, a Christian who is active in Jewish affairs, told The Post this week.

A Greek Orthodox, Mr. Vassil is on the board of trustees of the Sunnyside Jewish Center, which he has served as membership chairman, chairman of its 25th anniversary celebration, and in other capacities. He has also been active in UJA, ZOA and other Jewish organizations.

"The Christmas tree is a symbol for Christians," Vassil told The Post. "Jews who have one in their home are only kidding themselves. They should revert back to their faith and celebrate Hanukah, which can be very interesting and very beautiful."

Vassil also thinks that it would be a good idea if Jews would invite their Christian neighbors over during Hanukah and Christians invite their Jewish neighbors over during Christmas, so that each group could see how the other group celebrates. This, he feels, would foster a "more respectful attitude" between Christians and Jews.

Vassil, whose wife, Lenora is Jewish, said that they haven't had a Christmas tree in their home for "many, many years." They do celebrate Hanukah, however. As a matter of fact, their nine-year-old Pamela lit the three candles and chanted the blessings Sunday night at the Center. Pamela, her mother told The Post, goes to Hebrew school four afternoons a week.

Both Mr. and Mrs. Vassil were two of the most active leaders in the Sunnyside Jewish community until last spring, when the Center celebrated its silver jubilee. Since then, their mind has been on Korea, where their only son is stationed. They still attend meetings of the board and other organizations.

Mrs. Vassil told The Post that her son is due back in May. Until then, she said, she and her husband will continue on the "inactive list." She does not consider her work as chairman of the Hebrew Scholarship Fund Committee as being active. Her husband is credited with having recruited 1,000 members into the ZOA.

## Canadian Merchants Ignore 'Blue Law'

Jewish and Protestant store owners last week pleaded innocent to charges of violating a city by-law requiring stores to remain closed on eight Roman Catholic holidays during the year. The merchants contended the law is unconstitutional, since it compels non-Catholics to celebrate Catholic festivals.

Police here said 343 other merchants will receive summonses for operating their businesses last week during the Feast of the Immaculate Conception.

Similar cases have arisen many times in the past, and various groups have challenged the constitutionality of the law, but no concluusive decision has been forthcoming.

## *Hanukah Airs Played From Xmas Tree*

LOUISVILLE (JP) — Not only Christmas carols and secular songs but also Hanukah songs were broadcast from a community Christmas tree set up here.

The tree, erected annually by the city beside the downtown public library, began its recorded music broadcast Hanukah eve, Friday, Dec. 12, and will continue through Christmas Day.

Last year, neighbors and passers-by complained that the morning-to-night broadcast was too fortissimo and too long.

This year, the street-side broadcast runs for an hour at noon, and an hour in the late afternoon.

Dr. Israel T. Naamani, executive director of the Bureau of Jewish Education, helped provide the Hanukah songs for the mayor's committee erecting the gaily-decorated tree.

## Sir Oswald Mosley Moves to France

LONDON (JP)—Sir Oswald Mosley, leader of the British Union of Fascists, has left the United Kingdom and gone to live in a village near Paris. Scotland Yard has sent a dossier on Mosley, who had been living in semi-retirement in Ireland since last year, to the French police.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This beautifully posed Hanukah picture was taken last year by Ralph Winn, photographer of The Peoria, Ill., Star. It shows one of the children of the Religious School lighting the menorah, against a background of a choir of his co-students standing in front of the ark. Overhead hangs the traditional Ner Tamid (Eternal Light) facing the Ten Commandments.

Reproductions of this photograph may be had free by writing to The National Jewish Post, 110 W. 40 St., N. Y. 18, N. Y.

# Mapam Attends Vienna 'People's Peace' Parley

VIENNA (JP)—Despite the attacks of the Communists at the Prague trials, and despite the fate awaiting Mord'khai Oren in Prague, the Israel Mapam Party sent a delegation to the "People's Peace Congress" here.

The Mapam delegation, which came here together with representatives of the Israel Communist Party, was to raise, at the rally, the question of Oren's arrest last year, while he was returning to Israel from a similar "peace" rally in Berlin, and of the anti-Semitic and anti-Israel character of the recent trials.

It is reported that members of the Mapam delegation were counselled "to keep an eye on each other" while in Vienna, to guard against a possible recurrence of the Oren incident.

At the same time, in Warsaw, S. Zacharias, Communist leader of Polish Jewry, attacked Mapam as "old and bitter enemies of Soviet Russia."

"Mord'khai Oren and other Zionist agents," wrote Zacharias in Folks Sztyme ("The Voice of the People"), Communist Yiddish paper, "were sent to the People's Democratic countries by the reactionary Zionist Mapam leader Zerubavel in order to carry out their evil work for the American, British, French and Israeli espionage agencies against peace-loving countries led by Russia."


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# FRENCH JEWISH COMMUNISTS QUIT PARTY: JOIN ZIONISTS

PARIS (JP)—One of the most dramatic repercussions of the Prague purge trials in the Jewish community outside of Israel was the reaction of Jewish Communists in France, comprising perhaps the largest Jewish bloc in the Party outside Russia and the satellite countries.

Hundreds of Jewish Communists, many of whom are believed to have joined the Party because of the promise of the so-called peace movement, have joined the moderate Labor Zionist Organization after tearing up their membership cards and destroying copies of "Di Naje Presse," Communist Yiddish newspaper. The bolters include some of the former top leaders of French Communism.

**PURGE SLANSKY FRIENDS**

At the same time, a Paris newspaper reported that all French "Zionist - Trotzkyist" friends of Rudolf Slansky, one of star "confessors" in Prague, and one of the eight Jewish "Zionist-imperialist spies" who were hanged, will be purged from the party.

In another dramatic development in Switzerland, the Federation of Jewish Communities decided to withdraw its regular subsidy to Hashomer Hatzair, left wing Zionist youth organization whose Israeli counterpart is aligned politically with Mapam, the pro-Soviet labor party.

In Israel, meanwhile, a split is expected momentarily in Mapam, between the Hashomer Hatzair faction, which supports the pro-Soviet line of Dr. Moshe Sneh, and the L'ahdut Avodah faction. The latter has demanded that the party repudiate the "Zionist espionage" charges made at the trials, and especially the charges against Mord'khai Oren, Mapam leader whom the Czech Government arrested last spring, and who was not heard from until he was produced as a witness against the 14 convicted "Zionist-imperialist spies."

In London, Jewish Communists, comprising a relatively small proportion of Party members, are tearing up their membership cards and have stopped reading The Daily Worker, party organ.

**FEAR REPRISALS**

In Austria ,there has been a wave of resignations from the Communist Party by Jewish members, as a result of the trial. Many Jewish members, however, are deseprately seeking another way out, hesitating to resign openly out of fear of retaliation, smears and purges.

In West Berlin, Jews have received messages smuggled from Poland and Czechoslovakia asking for help in setting up underground escape routes.

At the same time, a Berlin Jewish leader charged that "for some time the Communists in East Germany have been putting former Hitler S. S. men and Jew-baiters into leading positions in the secret police and the new communist-army.

"These men," declared the leader, "have only one wish—to persecute the Jews again, but this time in the name of Communism.

"In East Germany, anti-Semitism is still a top secret directive, known only to party leaders. But the Communist propaganda machine could quickly turn it into an official policy which would soon spread among the Germans, who remember Hitler's racist propaganda."

## *'Spy' Purge Faces Stalin, Molotov*

LONDON (JP)—Stalin, Molotov and some of their colleagues may be next on the list of those to be purged as "Trotzkyist - Zionist-imperialist spies."

This was indicated last week during one of the Hebrew Section broadcasts, beamed to Israel, of the British Broadcasting Company.

Participating in the broadcast were Richard H. S. Crossman and Konni Zilliacus, Labor Party Members of Parliament, and playwright Noel Coward, all three of whom had been mentioned at the Prague trials as "spies."

Zilliacus described some of the visits he had made to Russia and the "people's democracies," when he spoke to as many people as he could, including the Russian leaders.

"I hope," Zilliacus said, that Stalin and Molotov "won't get into trouble now that I have revealed" the fact that they had spoken to a "spy."


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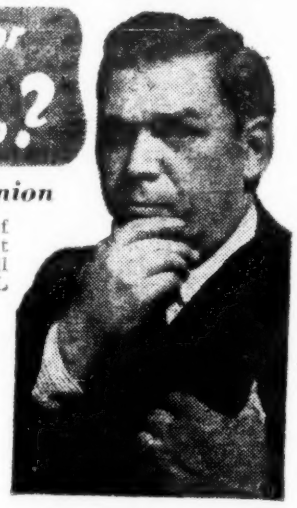

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# Jews Most Skeptical, Least 'Church-going,' Catholic Poll Shows

By Z'EV KRONISH
Chief, New York Bureau of The Jewish Post

NEW YORK (JP)—A Catholic-sponsored survey of religious beliefs and practices of Americans of all faiths shows that of those interviewed who said they were Jewish, slightly less than 97 percent believe in God but only 12 percent attend weekly Sabbath services and 56 per cent do not attend services at all throughout the year.

The study was conducted for The Catholic Digest, a monthly, by Ben Gaffin and Associates, an independent Chicago commercial opinion research firm. The questionnaire and polling techniques were reviewed and approved by Dr. George Gallup of the Gallup Poll.

In reply to the question "Do you believe in a God?" belief among those who said they were Protestants was found to be just under 99 percent, among those who said they were Catholic just under 100 percent and among those who said they were Jewish slightly less than 97 percent.

Overall figures show that 99 percent of Americans believe in God. Of the sexes, women stood at close to 100 percent while men mustered only 98 percent.

In addition, all who answered "Yes" to whether they believed in God were asked: "How strong would you say this belief is: Are you absolutely certain there is a God—fairly sure there is—not quite sure, but like to think there is—or, not at all sure, but not sure there isn't?"

Among Protestants, 87 percent were absolutely certain, ten percent fairly sure and two percent not quite sure. Of the Cathtolics, 92 percent were absolutely certain, seven percent fairly sure and one percent not quite sure.

In all, 87 percent of Americans are absolutely certain, 10 percent fairly sure, 2 percent not quite sure and less than one-half of one percent not at all sure. Among college graduates, only 78 percent were certain, while persons of 65 or over were the most certain of their belief in God, with 91 percent.

The statistics on the service-attendance habits of the American people are far different.

Among Protestants, those who never attend church total 32 percent. Those who attend irregularly add up to 43 percent, while only 25 percent are weekly churchgoers. Among Catholics, 18 percent never attend services, 62 percent go every Sunday and the remaining 20 percent attend with varying degrees of regularity.

Of the Jews, only 12 percent attend weekly Sabbath services and 56 percent do not attend at all. Eleven percent go once a month or less, 17 percent about twice a month, and four percent about three times a month.

Overall service attendance figures are as follows: 32 percent don't attend church or synagogue at all and 32 percent attend every Sunday. The remaining 36 percent attend from once to three times monthly.

The survey found that 29 percent of the men and 33 percent of the women attend services once a week. Approximately five out of ten men go to services twice a month or better, and six of every ten women.

Young adults, men and women ranging in age from 18 to 24, have a surprisingly large proportion attending services weekly, 34 percent—two points above the overall figure. The figure among college graduates is even better, 36 percent.

Additional results of the survey, which also covered attitudes on education, divorce, politics, mixed marriages, church support and clergy, will be published in coming issues of The Catholic Digest.

ASKS GREATER LOYALTY TO 'HOME' SYNAGOGUE

## *Religion Can't Be Ser ved Cafeteria Style, Rabbi Weinstein Tells Moved Members*

CHICAGO (JP)—Told by some of his members who had moved to another neighborhood that it was inconvenient to attend K.A.M. services, Rabbi Jacob J. Weinstein cautioned them that "religion cannot be served cafeteria style."

WEINSTEIN

Writing in the temple bulletin, the Reform leader reminded members of the 100-year-old institution that some of its founders had "trekked all the way from Elgin and Pigeon Creek on muddy roads in wagons and buckboards to enjoy the privilege of worshipping in a makeshift synagogue over a dry goods store.

"A religion becomes sick when people make it a religion of convenience," Rabbi Weinstein continued. "What happens to the whole idea of loyalty, for instance, when a family can change its Synagogue affiliation because it has moved a mile or two from its former residence? What happens to the roots of sacred sentiments? Is it not worth a bit of extra exertion to honor the place where you or your parents were married, where you or your children were confirmed, where the Kaddish prayer was said for your dear ones and the prayers of blessing for those new-born into the family?"

Warning that roots of religious life cannot be easily transplanted, Weinstein declared that "religion cannot be served cafeteria style."

The rabbi pointed out that "no matter how far" church members may move from their institutions "they maintain affiliation with the original church," and in so doing "are not only preserving a particular building, some particular institution, but they are assuring the seed-bed of all high loyalties."

Rabbi Weinstein concluded: "The Jews of America have come of age. They can afford to maintain as tokens of antiquity not merely their cemeteries, but the original synagogues of their living inspiration."

SOME DROP PRACTICE AFTER DISCLOSURE

## Columnist Raps Groups Selling Crosses, Xmas Cards for Funds

PHILADELPHIA (JP)—A scurry of organizational and synagogue soul searching, cleansing and rededication has resulted from the "crusade" conducted during the past month by Arnold Ginsburg in his weekly column in The Jewish Times here against the practice of "certain" unnamed Jewish women's groups who were selling Crosses and Christmas cards as fund raising projects.

Reporting in his Dec. 12 column "both good and bad news" in connection with his disclosures, Ginsburg told of receiving calls from a rabbi and the heads of two women's organizations that, after reading his column, they had checked with their constituencies, and that where appropriate, corrections were being made.

At the same time, the youthful attorney and community leader reported he had heard from several new sources "that a surprisingly large number of synagogue sisterhoods and other Jewish women's groups" were selling crosses, and that he was investigating these reports for possible elaboration in future columns.

In no case has Ginsburg named individuals or groups, and he said he intends not to do so "so long as corrective action is taken by the groups and persons involved."

Meanwhile, he urged all Philadelphia rabbis and women's group leaders to "make immediate inquiry of his or her people to make certain that they are preserving their Jewish self-respect while raising money for good Jewish causes."

### *Israel Bans Pork As Official Ration*

TEL AVIV (WNS)—Pork will not be included in the official meat ration, and the Israel Government will not issue fodder for pigs, according to an agreement reached last week between the Ministries of Commerce and Religious Affairs.

While pork has been raised in Israel for sale to foreigners, the rabbinate reported that some of the forbidden food had been supplied to butchers as official rations.


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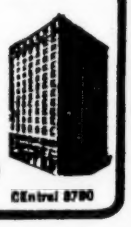



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### CIRCUMCISION IN EARLY INFANCY SEEN AS REASON

# Almost No Penile Cancer Found among Jewish Men

(This is the second of a series of exclusive articles on developments in medicine of special interest to the Jewish group. The writer is science editor of the Arthritis and Rheumatism Foundation and a free-lance magazine writer on medical subjects).

By WILLIAM KITAY
Jewish Post Correspondent

NEW YORK (JP)—Cancer of the penis, which constitutes about three percent of all cancer in men, is virtually unknown among Jewish males.

And medical men the world over are unanimously agreed that this is because Jews practice ritual circumcision early in infancy.

A search of the medical literature of the world by an eminent British physician has failed to turn up a single case of penile cancer in a Jew circumcised in the early days of infancy.

Dr. A. L. Wolbarst, who had conducted the careful search, did find, though, one case of penile cancer in a Jew, a man who had never been circumcised.

**FOUND IN MOHAMMEDANS**

The Mohammedans, who also perform ritual circumcision, are not as completely free of the disease as are Jews. The reason is believed to be that the Mohammedan males are not circumcised in early infancy, but between the ages of three and 10.

The role circumcision plays in protecting Jewish males from one of the most insidious forms of cancer is reviewed in a recent study by Dr. Harrison C. Harlin.

Dr. Harlin, of the Department of Urology at the Veterans Administration Hospital in Brooklyn, also tells of the many cases of cancer of the penis he had seen over a 10-year period at two VA hospitals.

**NOT CIRCUMCISED EARLY**

Not one of the patients with penile cancer he saw during the entire 10 years of the study was a person who had been circumcised in infancy. Nor had any of them been circumcised before his 12th year. A little less than half of the patients involved had been circumcised in adulthood, and the remainder not at all.

In evaluating his findings, Dr. Harlin first points out that the cause of cancer of the penis, like the cause of the other forms of the disease, is not known.

"However," he says, "one factor stands glaringly above all others, chronic irritation," adding that when it is difficult or impossible to retract the foreskin, there is "a definite source of irritation which sets up ideal conditions for the development of penile cancer."

**'LITTLE . . . VALUE'**

"Cancer of the penis," says Dr. Harlin, "does occur when circumcision is performed after infancy. Although circumcision in the early years of life does give relative protection, circumcision in the later years has little prophylactic value."

Studies by several medical investigators have found that penile cancer often develops in persons who had been uncircumcised in adulthood to correct chronic irritation. Such persons develop cancer about 20 years after they were circumcised.

"It is interesting to speculate," says Dr. Harlin, "why cancer develops in these patients after a period long enough to allow regression of any irritation that might have been present at the time of circumcision.

"Could it be, as has been suggested, that when circumcision is performed in later years, the glans (head of the penis) may have lost its ability to form a resistant covering and thereby render itself sensitive to the contacts of everyday life? Or, is it that the foundation of cancer has been laid in years of irritation and that the tissues already have been affected by the time circumcision is performed?"

Dr. Harlin then adds that in many instances where patients have been circumcised in adulthood, the operative procedure acts "as a trigger stimulus to an already pre-existing" cancer.

After comparing the Mohammedans with the Jews, both of whom practice ritual circumcision, Dr. Harlin compares the Mohammedans with the Hindus who live in similar surroundings but who do not practice circumcision. He reviews a study in India that involved 792 cases of cancer.

With the exception of penile cancer, the disease was found to be about equally distributed between the Mohammedans and Hindus. But of the 792 cases of cancer, more than 10 per cent were cancer of the penis and all were in Hindus.

"Consequently," says Dr. Harlin, "early circumcision seems to give an appreciable protection from penile cancer. Penile cancer apparently occurs almost exclusively in the uncircumcised."

Dr. Harlin concludes that circumcision in infancy as practiced by the Jews "affords complete protection and is the number one prophylactic measure."

### TRIES TO BE 'FAIR AS POSSIBLE'

# 'Time' Would Shun 'Anti-Zionist' Label

NEW YORK (JP)—As a standard precedure, Time magazine seeks to defend itself against charges it is anti-Zionist, a spokesman for the newsweekly, which has been sharply criticized for its handling of Jewish and Israel themes, told The Post this week.

The disclosure was made in a report that Time's Nov. 3 article on the American Council for Judaism drew "about 65 letters" to the editor, which the spokesman described as "a very large response for this type of article."

Of the letters, 55 were "wholeheartedly" in favor of the anti-Zionist organization's policies, as described in the article, which was the first on the Council in the newsmagazine. (JP Nov. 14, 1952)

The spokesman said that, in handling such criticisms, a thorough check of Time's files for the past two years was made as the basis for replies in defense of the magazine.

"These letter writers were informed, in individual replies, that we have always attempted to be as fair as possible in treatment of such material," the spokesman said, adding that "we really haven't carried a great deal of material on those subjects."

## Nazi Medic Heads Air Research Body

DUSSELDORF, Germany — Dr. Siegfried Ruff, who was head of the Berlin Experimental Research Institute under the Nazis, has been appointed head of the newly established Institute for Aviation Medicine. He is alleged to have participated, while in Berlin, in a number of "medical experiments" which resulted in the death of concentration camp inmates.


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## NAMES IN THE NEWS

# 'Christian Can Understand Israel Better Than Jew Who Has Forgotten Judaism'

WONDERING about some Christians who visit Israel out of curiosity and return ardent and devoted Zionists, while some Jews go to Israel to take pictures and leave it at that, **Ethel Moscovitz,** columnist for The Southern Jewish Weekly, Jacksonville, Fla., posed the problem to **Al Morrell,** a devoted Jewish Zionist and citrus grower who had gone to Israel for a rest cure and returned to set up a mutual assistance program between American and Israeli citrus growers, which was hailed by the U. S. Department of Agriculture. Mrs. Moscovitz pointed especially to **Rev. Walter Passiglia** of Tampa, "who has been crusading around Florida in behalf of Israel public relations despite protest of friends and family who complain they never see him any more," and to **Bob Miller,** Live Oak, Fla., "who had gone to Israel to start a tobacco crop and who returned home ill only to work and worry over raising funds among his own people to help Israel growers whose friends he had become." Replied Morrell, who himself, according to Mrs. Moscovitz, had grown up like the majority of small-town boys with very little Jewish background, and until his recent trip to Israel had little patience with Zionism": "It might be hard to understand, but a good Christian many times understands Israel better than an American Jew who has forgotten what Judaism is," noting, too, that "in Israel they used to call me "the goy," and they accepted me readily, though they do not eagerly accept American Jews."

★ ★ ★

### A Prolific Mind

**FRANZ KOBLER** of San Francisco, Cal., Czech-born lawyer, author, historian, sociologist and psychologist, is being honored on his 70th birthday. Born in Bohemia Dec. 18, 1882, Kobler received his LL.D at the University of Prague, and practiced law in Austria. Gaining a reputation as a lecturer and writer on law, psychology of law and witnesses, and on sociological and international peace problems, Kobler also adapted for the stage, in collaboration with Ernst Mueller, Plato's "Symposium." He published in 1935 in German "Jews and Judaism in German Letters from Three Centuries," and in 1938 "Jewish History in Letters from East and West—The Epoch of Emancipation." When the Nazis came to power in Austria in 1938, he emigrated, with his wife, to Switzerland, and in 1939 to England, where he was active as a lecturer, and as legal and cultural adviser to the World Jewish Congress, and as a leader in Jewish refugee circles. While in England, he did research for a history of the British Movement for the Restoration of the Jews in Palestine from the Elizabethan era to the Balfour Declaration, which was published in journals. It was during this research that Dr. Kobler discovered the text of the Proclamation of Napoleon Bonaparte to the Jewish Nation issued in 1799 in Palestine. Coming to the U. S. in 1947, he completed the manuscript of "Letters of Jews through the Ages," which was published in England in two volumes, and which is soon to be published in an American edition jointly by Farrar, Straus and Young and the Jewish Publication Society, under the title: "A Treasury of Jewish Letters — Letters from the Famous and the Humble."

★ ★ ★

### Names and Notes

TWENTY years ago, the late **Israel Mitten,** Philadelphia, who headed the Yeshiva Parochial School and several synagogues during his life, experimented with a camp for youngsters on the grounds of his summer home in Springville, N. J. Mitten died last year, and his children, in his honor, decided to convert the summer home into Mitten Day Camp next summer . . . Members of **Victory Lodge, Order of Brith Sholom,** have voted to adopt Camp Daddy Allen, the summer camp for crippled children in Pennsylvania's Pocono Mountains, as their charity project for 1952-53 . . . An excited family gathering took place in Philadelphia when **Max Kaliser,** of that city, and **Meyer Kaliser,** Tel Aviv, Israel, met for the first time since Max left his eight-year-old brother in Russia to come to the U. S. in 1898, and **Mrs. Molly Greenwald,** a sister, came in from Tucson, Ariz., to see Meyer, whom she had not seen since 1905.

★ ★ ★

### With the Rabbis

**RABBI and Mrs. Albert Yanow** announce the birth of a son, Jonathan Judah . . . **Rabbi David Moseson** has resigned as spiritual leader af Temple Emanuel, Westwood, N. J., to accept the pulpit of New Hyde Park, N. Y., Jewish Center . . . **Rabbi Solomon Shoulson** is new spiritual leader of Temple Emanu-El Congregation, Youngstown, O . . . **Rabbi Moshe Furst,** former executive director of the Hapoel Hamizrachi Council of Greater N. Y., has been named national director of the League for Religious Labor in Eretz Israel, with offices in N.Y. . . . **Rabbi and Mrs. Herbert Rosner,** Long Beach, Cal., announce the birth of a daughter . . . **Rabbi Selig Auerbach,** Superior, Wis., has received an Award of Merit in the nationwide Spiritual Mobilization sermon contest in connection with last year's July 4 celebration, and has been invited to join the Superior Ministerial Association and the Superior Rotary Club, the first time both these groups have admitted a Jewish member.

## REPORT FROM THE EAST

# 'TROTZKYIST-ZIONIST-IMPERIALIST ESPIONAGE' AND MEYER LEVIN

By SHIMON WINCELBERG

THAT sad and miserable kangaroocourt in Prague seems to have led to renewed interest in Meyer Levin's "The Illegals," which was partially filmed in that vicinity in 47-48, the time during which some of those unlucky revolutionaries, who apparently zigged when they should have zagged, were alleged to have conspired with Zionists and suchlike functionaries of the free world. Among the "espionage" outfits mentioned was the Overseas New Agency, whom Levin at the time represented.

WINCELBERG

As a matter of fact, Levin may have been the beneficiary of at least one spy, at that, because once, when the reds arrested him and might have kept him in cold storage for weeks, someone must have tipped off the American authorities, because they got him sprung quicker than you can say peaceloving-democratic.

As Meyer, now on a lecturetour with his film, puts it, "The Protocols of Zion have become the Protocols of Zionism."

★ ★ ★

"LOOKS like a real Spanish girl," the lady in front of us said, intending a kind of compliment for Ahuva Tsadok, a Yemenite singer, who performed at a Hanukah concert of the Hebrew Circle of Manhattan, in the Herzliah auditorium.

A comparison with Shoshana Damari is pretty much inevitable, of course. Miss Tsadok, while less seductive and a little less polished, has lots of fire, as well as a primitive, artless, and possibly more genuinely Oriental quality. I liked her "Hitrag'ut" (lullaby) best of all.

**OTHER ISRAELI ARTISTS** on the program were pianist Ada Pinchuk, who goes about her work in a strong, serene, businesslike way, like a fighter who is way ahead on points; cellist Uzi Wiesel, who was consistently exciting to listen to; and composer Nahum Nardi, the man responsible for most of the melodies or arrangements on the program.

Pinchuk and Wiesel also did a duet on Kol Nidre, which we were asked not to look upon as necessarily associated with Yom Kippur.

★ ★ ★

ACCORDING to Herbie Lutt, who is still holding the fort out West, the Founder's Day Dinner of the L.A.'s University of Judaism the other Sunday was M.C.'d by Dore Schary, and highlighted by a Wishengrad playlet on the life of Weizmann, which, among others, featured Edward G. Robinson and Fred Melchior.

And the UCLA Hillel Council reports that its 20th annual "Vaud Show" was to be M.C.'d by comedian and character actor Alan Reed, president of the Irving Thalberg Lodge B'nai B'rith, who is "Pasquale" in "Life With Luigi," and was recently seen in "Viva Zapata" and "Actors and Sin."

★ ★ ★

THE Casa Seville, a Long Island nightclub with Italian, Spanish and Southamerican atmosphere, has, according to The New York Post, just put in a completely separate stainless-steel kosher kitchen, as well as facilities for a Temple, in which weddings and barmitzvahs can be celebrated under the supervision of Rev. Oveda Glass, Beth Israel Cong., Hempstead, L. I.

A firsthand report will follow as soon as my editors and I come to an understanding about such vital matters as expense accounts.


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## WOMEN'S VIEWPOINT

# WORDS ARE EASY TO TRANSLATE, BUT NOT IDIOMS AND NUANCES

By HELEN COHEN

WE mentioned here, in connection with the newly revised Protestant version of the Bible, that the reference in Isaiah is now correctly translated as a "young woman" shall give birth, instead of a "virgin."

There is another item in Isaiah to which the Christians have always pointed as prophesying the coming of Jesus, where Isaiah is quoted as saying (IX, 6):

". . . for to us a child is born . . . his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

HELEN COHEN

In a review in the Dec. 5 American Zionist, historian Solomon Grayzel quotes this Christian version, along with the Jewish Publication Society version:

"Wonderful in Counsel is God the Mighty . . ."

Grayzel points out that "the Jewish translation may appear clumsy, but Isaiah was given to long, symbolic names."

And after observing the general tendency among Biblical names (on which we reported to you several weeks ago), we can conclude that except for the length of the name Isaiah ascribes to the child mentioned, there was nothing out of the ordinary about his name.

You recall we listed about a dozen names which, when translated from the original Hebrew, had such meanings as:

God Heals (Raphael); The Hidden One of God (Zephaniah); God is Strength (Ezekiel); God Judges (Daniel).

★ ★ ★

WHEN HE addressed the local ZOA district last month, I saw my fellow columnist, M. Z. Frank, for the first time since we met during the 1947 ZOA convention.

I must say he seems determined to limit himself in his writing. For one thing, when he was asked. during the question period, what the Arabs were planning to do, he replied that he could give no information about the Arabs; he had his hands full acquiring knowledge about the Jews. And earlier, he had jokingly told me that I write about Judaism, while he only writes about Jews.

**I WANT TO TELL** you why I remember it was the summer of 1947 that we met. Not only because it was a memorable experience to have attended that historic convention, with Israel aborning, and to have had a week's vacation with the mister in New York. That was also the summer when, on our return, I was asked to pinch-hit for a few weeks with suitable material for the women's page.

I distinctly recall what my answer was. I said no, I didn't think I was qualified, and besides, when, with four young children, would I find the time.

★ ★ ★

THE biography of the late Fannie Brice is now running in The Ladies Home Journal.

I was an admirer of Miss Brice, but it seems to me that her story is so atypical of the vast majority of Jewish women who are most careful about being decent, law-abiding citizens, that it must give the wrong impression to the general public.

There is featured the well-bandied-about tale of her broken heart over swindler Nick Arnstein; the recording of her father who "liked his liquor," of her being a shoplifter and prevaricator as a child.

**I HEAR** the Journal editor groan and say there's no pleasing these Jews. Here the Journal is happy to print the colorful saga of a girl who rose from the "sordidness and poverty of the slums" to capture the hearts of millions as a great comedienne, and who grew to be an "almost legendary figure of uprightness to all who knew her," and we insist on finding fault with their editorial policy.

### Asofsky Quits HIAS Post

NEW YORK—Isaac Asofsky resigned this week as executive director of the Hebrew Immigrant Aid Society, a post he held 30 years. Maurice Eigen, asistant director, has been named acting executive director.

# YOUR NAME

● *Conducted By*

**N. PEARLROTH**

**Want to know what your name means? Address your question to Mr Pearlroth, National Jewish Post.**

### Chaiken

● Dear Mr. Pearlroth:

Will you please give me the meaning of the name Chaiken. My father came from Uman, Ukraina, Russia.

JACOB CHAIKEN
Chicago, Ill.

**CHAIKEN (Chaikin)** is a metronymic, derived from the feminine name Chaie, the female counterpart of the male name Chaim (Life). It belongs to the category of family names derived from a matriarch instead of the male head of the family. The ancestress of your family whose name was endearingly transformed into Chaike, was probably one of those outstanding Jewish women who dominated her family by her energy, or as a breadwinner. It was to honor her that the name was formed in 1894.

PEARLROTH

★ ★ ★

### Simonovics

● Dear Mr. Pearlroth:

I would like to know the meaning of my maiden name Simonowitz, spelled in Hungarian Simonovics. My father was born in a little Hungarian town on the Rumanian-Hungarian border, in an area which passed back and forth between these countries with each war.

MRS. HELENE ABRAMSON
Hollywood, Cal.

**SIMONOVICS** is a patronymic with a Hungarian ending. It was formed out of Simon, which was the name of your family's ancestor at the time Hungarian Jews were given permanent family names (1789). Its meaning is, therefore, the same as the English name Simonson.

# What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

TO those who plan to entertain during the holiday season, we give general insructions concerning hors d'oeuvres:

**AN APPETIZER IS A FOOD SERVED TO** introduce a meal. Its purpose is to stimulate but not to satisfy the appetite. It should therefore be a food of distinct flavor in itself, or one highly seasoned, so as to be tart and piquant; and it should be served in small portions, just enough for one bite. And since the appetite is stimulated first through the eye, special care should be taken to make the appearance of the appetizer attractive. The use of ingredients of contrasting colors is highly effective for this purpose.

There are two general classes of appetizers, hors d'oeuvres and cocktails. Hors d'oeuvres include an almost endless variety of savory tid-bits of this and that, ranging from such simple relishes as olives or crisped celery stalks to the most intricate combinations of ingredients. They may be served, especially those consisting of mixtures, on a variety of foundations, as on lettuce leaves, watercress, tomato slices, potato chips, crackers, slices of bread cut in plain or fancy shapes; or they may be served as stuffings in the scooped-out shells of such fruits and vegetables as lemons or tomatoes; or, if they are spherical like olives or strawberries, or if the mixture is firm enough to be rolled into balls, they may be served impaled on toothpicks.

**A SINGLE VARIETY OF HORS D'OEUVRE** or an assortment of hors d'oeuvres may be served. They may be placed on individual plates at the table, or an assortment may be placed on a tray and passed in the living room; and they may be served as an acompaniment to a beverage, such as a tomato or sauerkraut juice cocktail.

An hors d'oeuvre which consists of a mixture spread on a foundation of bread, is called a canape. A canape is therefore really a compromise between an hors d'oeuvre proper and a sandwich; and any hors d'oeuvre mixture which is suitable as a spread for a canape, is also suitable as a spread for a sandwich. It is not the mixture itself but the foundation on which it is served which determines whether the dish shall be called hors d'oeuvre or canape or sandwich. Accordingly, it is left to the good taste and judgment of the hostess in what form she will serve them. Because of their variety and the importance of their appearance, the preparation and arrangement of hors d'oeuvres offer wide scope for her creative ability.

★ ★ ★

A recipe which several ladies have expressed a desire to obtain is given today. It comes from Mrs. Emanuel Dietz, 1 W. 59 St., Indianapolis, who said she got it from a friend who got it from a vegetable shortening cook-book. Perhaps you too will wish to try it.

**COCOANUT, PECAN BARS**

1 cup flour
½ cup brown sugar
½ cup butter or veg. shortening

Work together with fork and place in greased pan. Press down and bake in 375 degree oven 12 to 15 minutes. Take out and spread with the following which has been mixed while the first was baking:

2 eggs, beaten
1 cup brown sugar
1½ cups cocoanut (small can)
½ cup nuts
2 tblsp. flour
½ tsp. baking powder
1 tsp. vanilla

Bake at 325 degrees 30 to 40 minutes. Cut in squares.

### Minister to Italy

ROME—Eliahu Sasson, former Israel Minister to Turkey, has been named Minister to Italy, replacing Moshe Ishay, who resigned because of ill health.


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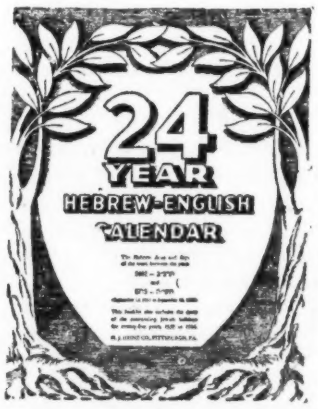



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## Rabbi Miller's Position

WHETHER Rabbi Irving Miller, president of the Zionist Organization of America, suffered a moral defeat or won a moral victory over his national executive committee last week, remains to be seen.

When twenty members of the executive abstained from voting, out of a total of forty-two present, these took this action because they differed with their president over his policy of joining in the plan to broaden the powers of the American Zionist Council. Since the final vote was 17-5, the twenty who abstained could have delivered a resounding defeat to the new president.

Background of the situation has to do with two principal factors.

One is the obvious doldrums in which the entire Zionist movement finds itself, so that neither in the realm of private investment, in the matter of providing pioneers for Israel, or the many other areas of important Zionist activity, is the movement accomplishing much.

The second factor is a conflict of either personalities or of organizations.

The ZOA has, up until the past few years, unquestionably been the dominant Zionist organization in the U. S. Today, if it has not lost that position, it is because none of the other Zionist groups has been able to point to any great achievements either.

The matter of personalities has to do with the enmity between Ben Gurion and Rabbi Silver. The Silverites are firm in their belief that only their leader can revive Zionism in the U. S. They believe that any other alternatives are aimed at keeping Rabbi Silver from his rightful place of leadership.

In Israel, Rabbi Miller, a Silverite himself, conferred at length with Ben Gurion. Out of these conferences came the commitment of Rabbi Miller to the view that the American Zionist Council, which is composed of representatives of every U. S. Zionist group, must be given broader powers in order to enable it, by uniting all Zionist forces, to stimulate and invigorate Zionist activity.

To Rabbi Miller's credit, it must be pointed out that he was willing to fight for his viewpoint against the known wishes of his backers, who had not hidden their displeasure over his agreement with Ben Gurion. This shows strength of character and a placing of what he believes to be Zionism's interest above party interests, not to mention personalities.

If this means a weakening of his strength within the ZOA, since he was elected on a pro-Silver and anti-Mapai platform, it is one of the inevitable penalties a leader must pay if he is to remain a leader.

Whatever else transpires, it must be clear that Rabbi Miller is acting as a realist. He neither overestimates nor underestimates the strength of his own organization, nor is he failing to take into consideration the inability of Zionism to achieve its goals in the U. S. today.

It should also be clear to those who oppose Rabbi Miller in his present position, that had they strengthened the ZOA since Rabbi Miller took over, he might have been persuaded by these achievements to believe that the ZOA could take on the leadership in the U. S. Zionist movement that it held only a few short years ago.

But as it is, he was forced to yield to the inevitable, which dictated that only by joining forces in a strengthened Zionist Council was there hope for real achievement.

But there is still time for the Silverites to prove their point. If Rabbi Miller's current administration can begin to function smoothly and show some successes on its ambitious—claimed by some to be too ambitious—program, then the ZOA's position in Zionist ranks in the U. S. cannot be successfully challenged.

With this kind of background of success, the ZOA could not be displaced, nor even overshadowed, not only not by any other Zionist group in the U. S. but not even by a strengthened American Zionist Council.

## Shall Jewish Fraternities Admit Negroes?

THE refusal of the Jewish fraternities (and Alpha Epsilon Pi is not the first to take this kind of action) to admit Negroes to membership in their chapters may not be dictated so much by anti-Negro bias, as by fear of change.

The Post would be the last paper to defend a Jewish group which shows such obvious bias as do our fraternities, not only to Negroes but to other Jews as well.

Yet it would be a mistake to stigmatize Jewish fraternities as anti-Negro, if such did not happen to be the true case.

We are inclined to believe that in barring Negroes, the Jewish fraternities were not in actuality barring the Negro as such. Rather it is our feeling that the chief concern of the fraternities has been with consideration of what happens to a Jewish fraternity when it becomes non-sectarian.

The dilemma of the Jewish fraternity facing this problem is none the less real. If it bars Negroes, it can be legitimately labelled as anti-Negro. If it admits them, it creates all sorts of problems, the kind which fraternities prefer to avoid at all costs.

The true characterization of this situation, and the inconsistencies it brings up, is the illogic of Jewish fraternities in the first place. As a defense reaction to the exclusionist policies of the non-Jewish fraternities, the Jewish fraternity was inevitable. But in view of the rejection of other Jews by those who are members of a fraternity, the system has almost no validity.

Non-sectarian fraternities, if the pattern does eventually begin to dominate the campuses, are no solution either. There will still be exclusion by one group of students against another based on false values of wealth or athletic ability or relationship to a former member, etc.

The eventual solution in a democracy is the abolition of fraternities altogether.

But since that time is some distance off, reason would dictate that the Jewish fraternity must not be more exclusionist than the general run of fraernities, which are slowly beginning to admit both Jews and Negroes.

## Shou'd Hollywood's Jews Be Defended?

THE defense of the film colony in last week's Post, as reported originally in The Reconstructionist, magazine of the Reconstructionist movement, warrants two comments.

One is the obvious one, which perhaps in his original article Rabbi Nussbaum may have made, that if Hollywood's Jewish personalities are as good or better than the average Jew of Los Angeles and the U. S., then they can't claim too much, what with the low state of Jewishness everywhere in the land.

The other is perhaps more pertinent.

As stars and as Jewish stars, their actions are bound to have far more influence than those of almost any other Jews, excepting of course the rabbinate.

If a Jewish star performs on Yom Kippur night, or desecrates other Jewish holidays, his influence is certainly damaging.

It has been accepted in the world at large, that leaders must be above suspicion, that the very position of leadership imposes an obligation on the leaders, a sort of restraint which cannot be evaded.

If our Hollywood Jewish colony has evinced any such concern, then neither by their actions as Jews nor in what Rabbi Nussbaum reports is there any inkling of that understanding.

## "Quotation Marks"

**HE IS THE ONE** who gives presents to the poor little children who don't have Hanukah.—DEBBIE WEINSTEIN, explaining to her father, RABBI JACOB WEINSTEIN of K.A.M. Temple, Chicago, who Santa Claus is.

**LET US NEVER** forget that however happy we may be in London and elsewhere we can never be quite sure that these happy conditions will always remain. When Czechoslovakia became Communist one of the first laws passed was one under which it became an offense to say unkind things against Jews or any other race. One would have thought that the Jewish people were safe from internal persecution or that they would be no more oppressed or suppressed than anybody else, but today we find that 14 people are being charged with treason and espionage, of whom 11 are Jews, and that one of the offenses with which they are being charged is that they are favorable to Zionism.—LORD SILKIN, speaking before the Belfast Advisory Trade Council.

**I HOPE FOR A** world-wide Jewish organization to deal with world Jewish problems, based on the concept of the unity of the Jewish people and organized democratically. I would favor the World Jewish Congress yielding to an organization thus based and organized. Until that is realized, the World Jewish Congress continues its work and effort to enlarge its affiliations.—RABBI ISRAEL GOLDSTEIN, in a letter to The Jewish Chronicle of London, taking exception to a Jewish Telegraphic Agency Dispatch in that paper.

**SO TO CALL** the poor child Jael is about the same as naming an infant for DuBarry; Pompadour, Jezebel or for any other female not exactly responsible, or naming a Jewish boy Bluebeard. —Columnist ALFRED SEGAL, in answer to a lady commending the choice of the "lovely-sounding" biblical name of Jael for a daughter of her acquaintance.

## THE EDITOR'S CHAIR

I have a bitter letter from a rabbi to whom, as he wrote, we managed to give only a small notice on the occasion of his twentieth anniversary in his pulpit.

"I have been a subscriber to your paper since its inception," he writes," . . . and it would appear to us you might have been a little more charitable with the space given to a significant occasion in the life of the—Congregation."

It so happens he is entirely right.

**THE OCCASION** of a twentieth or a fifteenth or a twenty-fifth anniversary in the pulpit or with a congregation is a once-in-a-life affair, and deserves much better treatment than a notice in our "With the Rabbis" paragraph in our "Names in the News" section.

The simple answer, and it is an honest answer, is the competition for space in The Post. With only the number of pages that [illegible] now printing, we have to be sparing with the kind of news [illegible] does not fall under the category of material which just could not be kept out of The Post. In a normal week, we have in type enough news for almost twice the inches that do get into The Post, and as far as what we don't regard as suitable for The Post but which is submitted to us, that probably is somewhere in the neighborhood of thirty to fifty time what we accept.

But there is still another phase to this question.

**WHEN WE FIRST** got under way with our national edition, we did give more space to news of the rabbinate. Pretty soon we began to get complaints that the paper was an organ for rabbis, and we carried news either about them or of interest only to them.

This kind of complaint in itself would not have impressed us, except for the fact that it has always been our goal to publish a paper that would be of interest to the average Jew — the one who manages to get to services perhaps only on one or two occasions during the year, other than on the High Holy Days, and the one who is only a dues-paying member of various organizations, not an officer or a board member.

In other words, we are aiming, as we properly should, at the kind of wide readership in the hundreds of thousands that include not only rabbis and presidents of Jewish organizations, but the average run of Jew you find in any community, who does not evade responsibilities his Jewishness imposes on him.

**WE FEEL THAT** the rabbis will be the first to recognize the validity of this kind of outlook. The people who now read The Post no doubt know pretty much what goes on in the Jewish world. It is the people who need The Post and the information and comments it contains most, who do not read it.

If we can produce that kind of paper, and encourage that number of thousands to read it, then who would be better off than our rabbis, who then would be addressing their messages to Jews who would, at the very least, have an inkling of what was going on in the Jewish world, even if they did not thereby become, one and all, profound Jewish scholars.

This is not to say that we do not value those who are and have been the backbone of The Post's readership. Among these are pretty much every Reform and Conservative rabbi in the United States, and the majority of the younger Orthodox rabbis.

**AND IT SO HAPPENS** that a large number of these are my personal friends. Which only complicates the matter more. Take for instance Sam Wohl, of Wise Temple in Cincinnati, than whom, in my estimation, there only a few more consecrated men in the rabbinate. Sam has been a friend of mine of long-standing. In January he will celebrate his 25th year in his one pulpit, that of Wise Center.

When the news arrived here, I did with it what I do with all news —laid it on the desk of our managing editor, Moshe Kohn—and without comment. I trust his judgement, and I don't want personal friendships to have any influence whatsoever on the news that goes into The Post.

After having said all this, I'll make just one more point. Normally The Post is composed of only 12 national pages, although more and more the volume of advertising, which is testimony to the kind of support you readers are giving our advertisers, requires that we add an additional four pages.

**SOON WE HOPE** that the 16 pages will be standard, and we will be pushing against 20 pages.

When we get the additional space, then we will well be able to do the kind of reporting on special events as affects the rabbinate that is warranted. The best example of intelligent handling of this problem is The Jewish Chronicle of London. They publish a sermon of the week, an interpretation and comment on the portion (sidrah) of the week, and full coverage of rabbinical happenings.

**WHEN WE ARE** able to print this kind of full treatment, none of our readers will be moved to say that we are a "rabbinical" paper. This will be so, because with more pages, which means more of other kinds of news, too, there will be retained the same balance as we are now attempting to keep.

As it is, however, with only twelve pages, and with many news stories about rabbis and the rabbinate, we have been forced to print only sparingly the kind of news about the rabbis which the rabbis themselves prize most, such as important anniversaries, awards, and other kinds of recognition. We will come to it, and sooner than you think, at least it looks that way at this moment.

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The Jerusalem Post, Israel's only English-language daily, is currently marking its 20th anniversary.

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**The National Jewish Post**

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GABRIEL COHEN
Editor and Publisher
MOSHE KOHN
Managing Editor
SAM SHULMAN
Advertising Manager

Friday, December 19, 1952
1 Tevet 5713


### Calendar

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|---|---|
| Hanukah, Last Days | Dec. 19, 26 |
| Asara b'Tevet | Dec. 28 |
| Tu bi-Sh'vat | Jan. 31 |
| Purim | March 1 |
| Shushan Purim | March 2 |
| Pessah | March 31—April 7 |

# FREEDOM OF THE PRESS

## BAD JOURNALISM SEEN IN PUBLICATION OF LEWISOHN ATTACK ON BEN EPSTEIN

● Editor, Jewish Post:

In your issue of Nov. 21, your correspondent reports that in an address on "What Ails Jewish Philanthropy in America," Ludwig Lewisohn devoted most of the time to a tirade against the Jewish Committee and the Anti-Defamation League, and that he especially attacked Benjamin Epstein, national director of the latter.

Were it not for the humor of the situation, featuring Ludwig Lewisohn who had to swim so long upstream to find himself within the island of kashrut as its defender, I would take some time to comment on the strange phenomenon of having this self-avowed liberal in other matters say: "if you want to live as free men, we must fight this fight here locally, next somewhere else, next nationally," a fight to impose upon all Jews a menu which many neither desire nor regard as sacrosanct.

The Long Island Hospital is democratic, leaving to those who so wish, to have their food in concord with their particular taste and tradition. I can understand Rabbi Kirshblum thinking that unless all men eat kosher, Judaism may be in peril and the world doomed, but I can hardly reconcile Lewisohn equating his diet with the concept of Deity he held through most of his life.

However, what concerns me more is your reiteration as worth-while news of Lewisohn's gratuitous and cheap aspersions on the "Jewishness" of Ben Epstein. Long before the novelist delved into the pages of his newly adored Hebrew tomes, Epstein not only knew the difference between an aleph and a bet, but had an appreciation of Judaism and the Jew acquired in his thoroughly Jewish home in Coatesville, Pa., which made him as sensitive as he is to the preservation of Judaism not only as an immutable pattern of our past but as a vibrant design for modern Jewish living.

It is not because Ben Epstein happens to be a member of my congregation as well as a member of the little summer congregation at Fire Island where he spends his vacations that I write this protest, but because the kind of report you permitted yourself to publish is neither good journalism nor good for Judaism. I trust you will find occasion to make it clear that in quoting Lewisohn as freely as you did and in reiterating his acerbities and innuendoes which were undoubtedly the result of an attempt to lessen the impact of Mr. Epstein's forceful and persuasive recent address to the Wildacres assembly you acted without that precaution which you owe yourself as a publisher not to permit your Post to become the vehicle for any man's billingsgate, whoever that man may be.

RABBI
WILLIAM ROSENBLUM
New York.

## CORRECTS 'MISLEADING GENERALITIES' ON CORNELL KOSHER COOPERATIVE

● Editor, Jewish Post:

In your issue of Nov. 21, your reporter, Moshe Kaufman, described the operations of the Hillel kosher cooperative at Cornell. He made some generalities about the university, however, which are entirely misleading.

1. Mr. Kaufman reported that the "campus atmosphere is reportedly one of the less friendly in the country to Jewish students." He was on the campus for only two days, whereas we, as students, spend at least four years.

We have not discovered any hostile or less friendly attitude on the part of the administration, faculty or students. On the contrary, during the past five years there has been an increase of Jewish students, whereas the total student population has decreased. In 1948, there were 1,300 Jewish students out of a total of 9,600. This year there are 1,900 Jewish students out of a total of 9,300. The professorial ranks have increased from a handful only a few years ago to over 50 today. This certainly does not indicate a "less friendly" atmosphere.

2. The use of the interfaith chapel was questioned by only a few students, and these were not completely certain at the time of publication that even the strictest Orthodox practice would prevent the use of the chapel for Jewish services. The chapel itself does not contain any sectarian symbols except those on the turn-table altars and ark.

3. It should be clarified that we are a group of students organized two years ago for the purpose of providing kosher meals. Hillel has provided us with kitchen facilities and some overhead expenses. However, since Cornell's new interfaith center has been erected, it has been felt necessary to sell the house since all other Hillel activities are conducted in this new center.

At present, we are endeavoring to obtain the necessary funds to provide a living as well as eating unit. The major effort for this project is being carried on by our parents, Rabbi Goldfarb, the Hillel director, and a number of interested individuals including several members of the faculty. This effort has been endorsed in principle by the Na-National Commission of the B'nai B'rith Hilllel Foundations. We hope that this project will be realized in the very near future if the necessary funds are forthcoming.

PAUL BARIS
Chairman, Hillel
Kosher Cooperative,
Cornell University

## U. S. Vets of Israel War Plant Memorial Forest

● Editor, Jewish Post:

The American Veterans of Israel are planning to establish a Memorial Forest in Israel to commemorate their American comrades who fell in the struggle to establish the new State. (The AVI is a non-partisan organization of Americans who served in Israel, including those who manned the immigrant ships).

We feel that every section and faction of American Jewry should participate, and should want to participate, in this tribute to men who came from every section of American life.

Contributions should be made payable to "AVI Forest-JNF" and sent to the Jewish National Fund, 41 E. 42 St., N. Y. C. Special tree certificates for the Memorial Forest will be issued at the standard rate of $1.50 per tree.

Our records are, unfortunately, still incomplete. Anyone with particulars concerning any American who fell in Israel's War of Independence is requested to communicate this information to the American Veterans of Israel, P.O.B. 401, Madison Square Station, N. Y. 10, N. Y.

SID RABINOVICH
Chairman, AVI Memorial
Forest Committee

## TELLS BIDERMAN TO FACE FACT THAT TRADITIONAL KIBBUTZ IS ON WAY OUT

● Editor, Jewish Post:

In answer to Mr. Biderman's letter (JP, Nov. 21, 1952), I would like to state that having lived and worked on a kibbutz for a year with the intention of settling, I find it a bit presumptuous on his part to call me a distant observer.

Why doesn't Mr. Biderman face the fact that the present aliyah, which, in his own words, is a non-Zionist one, will never accept kibbutz as a way of life? Doesn't he know that just as kibbutzim are on the decline, the Moshav Ovdim or Moshav Shitufi (Farmers' Cooperative) is growing steadily in strength and numbers?

I have never denied that the work and effort of young people in kibbutzim is praiseworthy and admirable. I do not see what this has to do with the fact that most kibbutzim are not gaining new members—at a time when immigration has tripled (most of them are forced to employ outside labor).

As for the perpetuation of the kibbutz in its present form by youth aliyah members or by kibbutz children—this is known to be a moot question.

Mr. Biderman is forced to admit that the kibbutz movement is undergoing a severe crisis. Why shouldn't the American public be aware of it? Are they only to see what shlihim (emissaries from Israel) want them to see?

He asks what possible good it can do to Israel or American Jewry: it will alert potential immigrants to the many factors to be considered in choosing a mode of settlement. A more realistic appraisal of the situation in its true light will lead to happier adjustment.

To illustrate: At the time we left for Israel, there were six families, all advised by shlihim of various organizations to go to kibbutzim. Of these, all six have returned. If these people had been better apprised of the Israel scene, they would have come better prepared, both in outlook and material resources, and would have had better chances for adjustment.

MRS. BILLY KOSOFSKY
Irvington, N. J.

## Rabbi Burstein Answers Brav's 'Big Lie' Charge

● Editor, Jewish Post:

During the recent political campaign, the term "big lie" was employed by men who were themselves the outstanding slanderers of their opponents. In your Nov. 28 issue, a letter from Rabbi Stanley R. Brav cooly makes that accusation against me, and with as much correctness.

To reply: I reiterate that there is no Jewish case against Zionism. There is a case against anti-religious Zionism; and to that extent I, connected with Mizrachi, will agree with your correspondent. Zionism is part of Judaism, and not all of it. I will also agree that Jewish nationalism must be coupled with a return to religion, but not that kind of denatured Judaism which is just about to cross the line to complete assimiliation and apostacy.

Let true and traditional Jews defend Judaism against secularists of every kind; those who are hardly distinguishable from the goyim should not include in their defamation of all Zionists those who have always loved Zion because that love is forever bound up with their devotion to their faith.

RABBI ABRAHAM BURSTEIN
New York

## Sir Robert Cohen, 75, Oil Magnate, Dies

LONDON—Sir Robert Waley Cohen, a leader of British Orthodox Jewry and one of the country's leading oil men, died at 75.

President of the United Synagogue, Cohen was connected with Shell Oil since 1901, and was director of some fifty companies.

During World War I, he was a naval anti-aircraft officer, later becoming petroleum adviser to the War Office. In World War II, he was named honorary adviser on Jewish food to the Ministry of Food.

## Mrs. Adolph Ochs Of Times Family Dies

CHATTANOOGA, Tenn.—Mrs. Adolph Ochs, wife of the vice president of the Times Publishing Co., publisher of The Chattanooga Times, died last week at 61, after a cerebral hemorrhage.

In addition to her husband, who is the son of Milton Ochs and a nephew of the late Adolph Ochs, who was a publisher of The New York Times, Mrs. Ochs is survived by a son, Martin, a member of the Chattanooga Times editorial staff, and a sister in Dayton, O., Mrs. Joseph Dart.


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## I THINK AS I PLEASE IN ISRAEL

# A Parable: How a Christian in Israel Faces the Hanukah Problem

By CARL ALPERT

HAIFA— This has been an unhappy week for Bob Hancock. When the British left the country his parents decided to stay on, and his father continued with his work at the oil refineries here in Haifa. Though not Jewish, the Hancocks felt a warm glow in their hearts as they saw a gradual rise of Israel and not once had they ever had to regret their decision.

ALPERT

Young Bob was sent to the Reali School on Hadar Hacarmel, and participated in the program and activities together with all his classmates. There was little to distinguish the little Christian boy from the others, either in appearor in Hebrew proficiency. Bob chattered away like the rest of them.

Of course, he realized that he was of a different faith, and he knew that his family belonged to St. Luke's Church. But just as most Haifa children do not attend synagogue, Bob rarely set foot in his church. He was never conscious of the fact that he was a Christian. He was an Israeli like all other Israelis.

**THIS MONTH, HOWEVER,** for the first time, he was troubled and unhappy. The country was aflame with the Hanukah celebration. Many public buildings displayed large illuminated menorahs. The songs in school this month were all Hanukah songs. The decorations in the store windows were Hanukah decorations. The teachers told the pupils of the heroic deeds of the Maccabees, their ancestors, and one day the whole class was taken on a field trip down one of the wadis toward the sea, and shown a series of caves where, tradition had it, Maccabean warriors hid out.

Bob found it difficult to disguise his feelings. After all, these were not his ancestors about whom they were talking. This was not truly his holiday, and for the first time he began to have a lost feeling of being "different," of being set apart from the rest. When the class lustily sang the Hanukah songs, he mumbled along with them. After all, the melodies are lovely, but there was no feeling of personal attachment. Bob was unhappy.

**HIS PARENTS SOUGHT TO REASON** with him. To be sure, they agreed, this was a Jewish holiday, but did not the Christians have their own holiday as well? Very soon it would be Christmas, and they promised Bob a huge, beautifully decorated Christmas tree. It would be covered with colored lights and bits of tinsel; at its foot would be a mountain of gifts, gaily wrapped. This was his own holiday, and it compared very favorably with the Hanukah being celebrated by his neighbors.

Bob was not appeased. Christmas seemed to pale into insignificance compared to the Maccabean festival. Besides, Hanukah was everywhere in the air. It permeated to the very marrow of one's existence. It was impossible to escape its influence, and secretly he wished that he were a Jew, so that he could feel himself tied up with the majority culture surrounding him —though naturally he didn't use those precise words.

**BOB'S MOTHER SPOKE** to the teacher one afternoon, and the latter was wise enough to recognize the problem. In the midst of the holiday period, she reminded the class that other faiths also had their celebrations at this time of year, and since Israel was a democracy, every group was free to follow the dictates of its members' consciences. No one should feel that he was "left out," she added, and so she invited Bob Hancock to tell the class how the Christians observed Christmas.

Rather haltingly he told them as much as he knew of the miracle of Bethlehem and of the carpenter of Nazareth, and then sang one of the Christmas carols that his mother had taught him. The class understood very well. Was not Nazareth just a few miles the other side of Haifa? Had not every student at one time or another been to the Sea of Galilee?

**THE YOUNG ENGLISH** boy told his mother the whole story later that day and he confessed that he now felt much better. Yet, Mrs. Hancock noted mentally, as he lounged about the house he persisted in whistling the catchy melody of a Hanukah song. The dominant culture was exercising its inexorable influence.

Perhaps this tale will sound familiar to Jewish parents back in the United States, who are now beset by the so-called Christmas problem. To tell the truth, there is no Bob Hancock in Haifa, or anywhere in Israel, to my knowledge, and the story you have just read is completely fictitious from beginning to end. Yet, I am familiar enough with the Christmas problem in America to imagine that the above is what might happen to a little Christian boy who comes to live in a completely Jewish environment. And perhaps it will give American Jewish parents more food for thought.

## Post-Lines of Yester-year

. . .

*5, 10, AND 15 YEARS AGO*

**December 17, 1937**

TEL AVIV—Confidence that the 21st World Zionist Congress will reverse the stand of the last Congress on partition of Palestine was voiced here by Menahem M. Ussihhkin, world president of the Jewish National Fund, at the first public meeting of the Anti-Partition League. He said division of the Holy Land would endanger two millenia of Jewish hope.

JERUSALEM—A survey disclosed that Americans have an $80,000,000 stake in the well-being of Palestine, including nearly $50,000,000 in business investments, and more than $30,000,000 in contribtuions toward the upbuilding of the Jewish homeland and toward religious, cultural and welfare institutions. At the same time, it was disclosed that 9,000 American Jews are living in Palestine. It was also learned that there has been a sharp increase in Jewish emigration from Palestine to the U. S., which is now proceeding at the rate of 100 persons a month, three times as great as a year ago.

★ ★ ★

**December 18, 1942**

PHILADELPHIA—The formation of an American Council for Judaism which will "combat nationalistic and secularistic trends in Jewish life" and will oppose the establishment of a Jewish State in Palestine, was announced this week by Rabbi Louis Wolsey, provisional chairman of the organization. Rabbi Elmer Berger, Flint, Mich., will be executive director of the Council, which will open headquarters in N. Y. as soon as a charter is issued by N. Y. State.

★ ★ ★

**December 19, 1947**

CAIRO—The Arab League decided this week that no Arab nation would send its army to fight the Jews in Palestine at this time, although aid will be dispatched to the Arab forces inside Palestine.

NEW YORK—Hadassah this week expressed indignation over nationwide effort by the Zionist Organization of America to enroll women through a "bargain membership" technique which takes in wives of ZOA members for additional payment of $3.

NEW YORK—The Zionist Organization of America this week announced its new policies and program in the light of the United Nations decision creating a Jewish state in Palestine. Pointing to the need to promote "widespread understanding and interest in the American world of agriculture, industry, investment and finance in the economic problems and opportunities in Palestine," the ZOA National Administrative Council, meeting here, decided "to encourage American businessmen to finance or establish essential industries in Palestine and to invest in existing or new Palestinian enterprises." It also decided to "present the opportunities for a maximum degree of participation by American youth of qualified training and experience in the upbuilding of Palestine and its productive life."


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### *N. Y. Store Has Hanukah Display*

NEW YORK — In what is believed to be the first public recognition of Hanukah by a major department store, S. Klein "On-the-Square," popular N. Y. store, this year featured window displays featuring Hanukah symbols, in addition to its regular Christmas display.

The display was suggested by Dr. Jesse Stitt and Rabbi Irving Block, whose Village Presbyterian Church and Village Temple, respectively, share the same facilities on West 13 St. in Greenwich Village, a few blocks from Union Square where the Klein store is located.

### Rabbi Samuel Penner's Apartment Robbed

PHILADELPHIA—Police were seeking burglars who took $3,275 worth of jewelry, silverware and household items from the apartment of Rabbi Samuel Penner last week.

The burglary, which took place between 2 and 4 p.m. Thursday, was discovered by Rabbi Penners mother, when she returned from a downtown shopping trip.


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## SETTLEMENT REACHED WITH U.S. ZONE

# $18-million to Be Payed Individuals Robbed by Nazis

NEW YORK (WNS)—Jewish individuals who were deprived of their property by the Nazis will receive $18,000,000 as a result of bulk settlements negotiated with the U. S. Zone of Germany, as well as in settlement of claims against individual Germans.

This was announced here at the first annual meeting of the Jewish Restitution Successor Organization. It was stated that more than 85 percent of all claims pressed by the JRSO for heirless or unclaimed property have now been successfully settled.

It was also revealed that funds already recovered by JRSO, representing heirless or otherwise unclaimed property, are now being used to support relief activities on behalf of needy Jewish victims of Nazism both in and outside of Germany, through the two operating agencies of JRSO—the Joint Distribution Committee and the Jewish Agency.

Dr. Israel Goldstein was elected president of the Organization, succeeding Monroe Goldwater, who was chosen chairman of the executive committee.

# Labor Zionists Approve Plan To Strengthen Zionist Council

NEW YORK (WNS)—The central committee of the Labor Zionist Organization of America endorsed unanimously last week the agreement reached in Jerusalem on broadening the powers of the American Zionist Council. The agreement was reached at recent discussions in which Prime Minister Ben Gurion and leaders of the four major U. S. Zionist bodies, incluuding LZOA, participated.

The committee authorized Rabbi James Heller, national president, and his committee to participate in negotiations toward strengthening the Council, on which are represented the eight leading U. S. Zionist groups.

**AUTHORITY TO ACT**

LZOA also proposed that the Council be authorized to act within agreed fields without having to refer its action to the individual member organizations for approval. It proposed that additional areas of activity be assigned to the council by agreement of at least two-thirds of the member groups.

The central committee, further, called for the establishment of a key representation on the Council "which shall approximate as closely as possible the composition of the American delegation to the last Zionist congress."

This composition was: Zionist Organization of America and Hadassah, 33 each; LZOA 25; Mizrachi (religious), 12; Hapoel Hamizrachi (religious labor), seven; Revisionists (right wing) and Hashomer Hatzair (left wing), three each; and Ahdut Avodah (United Labor), two.

**MEMBERSHIP CLAIMS**

Present representation on the Council is ZOA and Hadassah, five delegates each; Mizrachi and LZOA, four; and two delegates each from Ahdut Avodah, Hapoel Hamizrachi, Progressive Zionist League—Hashomer Hatzair, and the Revisionists.

Earlier, in an interview with The Post, Rabbi Heller proposed that representation be based on parity, or, if parity is not acceptable to the majority of Council members, that the system for electing delegates to the World Zionist Congress be adopted. Election of Congress delegates is not limited to enrolled Zionists, but is the privilege of every Jew who purchases a shekel.

Labor Zionists are confident that in an open election they would draw as many votes as the ZOA.

## NEW YORK

# REASONS FOR BEN ZVI'S ELECTION AS PRESIDENT OF ISRAEL

By M. Z. FRANK

THERE are two reasons why Ben-Zvi rather than Sprinzak was elected President of Israel, and both reasons are Ben Gurion's. One is that Ben Gurion has always looked upon Ben Zvi as his mentor in Zionism, in pioneering endeavor and in scholarship.

FRANK

As a young man, writing home to his father from Palestine, Ben Gurion often refers with great respect to " Itzhak and Rahel," now Mr. and Mrs. President of Israel.

As a political leader, Ben Gurion in time overshadowed Ben Zvi, whose counsels within the party he helped to found were now hardly heeded. But B G retained a soft spot for his old comrades-in-arms, and, in the case of Ben Zvi, the old admiration and a desire to reward him somehow.

Two years ago, B G vainly tried to make Ben Zvi Mayor of Jerusalem. This time, he tried—and succeeded, in making Ben Zvi President of Israel.

**THE OTHER REASON IS THAT SPRINZAK** and Ben Gurion never got along too well, and Sprinzak as President might, in his quiet, tactful and humorous way, assert his authority.

Mapai is a union of two labor Zionist parties—one the Poale Zion, an outspoken socialist party, the other Hapoel Hatzair, a non-socialist party. Sprinzak belonged to the latter.

BEN ZVI

In the merger, the non-socialist became more socialistic and the socialist less so. Those who were dissatisfied with the watering down of the old party's socialism, are now in Mapam.

Of the former non-socialist, Sprinzak has been one of the least influenced by the socialist element.

Ben Zvi and Ben Gurion were among the first founders of the socialist Poale-Zion, but they both belonged to most pronounced nationlist wing Both fought for the supremacy of the Hebrew language while a large body of the party was still in favor of making Yiddish the national language of the Homeland.

★ ★ ★

BY bringing Abraham Dor to America, the Bond Drive has taken cognizance of the revolution that is taking place in Israel and in the Zionist world. Dor is Chief Engineer of the Israel Mining Industries. What he does with the copper mines in the Negev and what he tells the American Jews about it has more meaning for the economic future of Israel than a Minister of Health or a Minister of Police.

Dor, who came to Israel only two years ago, speaks Heberw fluently, having learned it in the country. He also speaks a good English and an excellent French. He is a native of Egypt who studied in France and in the United States. He is a tall handsome man with a great deal of charm.

There is perhaps a lesson here for the Zionist movement, a lesson how to catch up with the times.

**HERE IS THE LESSON:**

There was a time when Zionist orators were in the front row. Some of the orators became real political leaders, others remained just old orators. Whether or not they have found new fields in which to make themselves practically useful to the cause, their names are known. But taken as a class, they have distinguished themselves more for vision than for administrative ability.

A new age has dawned for Israel, when the man who discovers the most practical means of making Israel work is playing a more important part.

# Dr. Morris Fishbein Tells Israel How to Solve Her Medical Problems

By WILLIAM KRAMER
Jewish Post Correspondent

JERUSALEM (J P) — Interviewing Dr. Morris Fishbein of Chicago, former editor of the Journal of the American Medical Association, is a workout in speed writing. By the time you have shaken hands, he has by anticipation stated the questions, answered them, met your objections, corrected you and then filled in the details.

Forty years in medicine and medical public relations have taken the doctor to most parts of the world, including visits to all the medical schools of the Western Hemisphere and many in Europe and elsewhere. At 62 years of age, Dr. Fishbein has what is best described as "pep," boundless "pep." He is energy incarnate.

For instance, after being in Israel some hours, he had surveyed and shown how to lick the malnutrition problem, typhoid, sanitation, and helped to straighten out the medical school.

Given in order here is a capsule of his statements to this reporter: Israel could do more to cure typhoid by sanitation than by injections. The people must learn to wash their hands before and after eating and elimination (both practices are required by

DR. FISHBEIN
*A Whirlwind Interview*

Orthodox Jewish law). Socialized medicine can only be justified by the economy of a country. If the economy is bankrupt then socialized medicine is justifiable.

And further: If anyone who violated sanitation at a ma'abara felt the presence of police power and was made to work ten days of forced labor in cleaning up the camp, the camps would be models of cleanliness in no time.

Re: the Hadassah-Hebrew University Medical School: The medical school in Israel cannot copy American standards as it knows them. The trouble is that the professors only visit the medical schools of the east or Chicago when they come to the United States. These are essentially teacher training and research institutions.

They should visit the other schools and learn that the best for them to copy are those that are concerned primarily with the care of the sick and the prevention of disease. Israel can't compete in research, though she is doing an excellent job in research.

The medical school faculty is very fine. The facilities are adequate at the present time except for overcrowding and lack of adequate hospital facilities. The school should not take in American Jewish students because of alleged discrimination in the U.S., but should take more local students instead. The school cannot grow too large because of limited faculty and facilities.

Dr. Fishbein gives over a hundred formal lectures every year. He edits his publications and answers his vast correspondence by electronic recorders which meet him wherever he goes, as does his mail.

Dr. Fishbein also gives hundreds of informal speeches every year. Dr. Fishbein left Israel after a ten-day visit.

## Wisconsin Jurist Succumbs at 69

MADISON, Wis.—Samuel B. Schein, lawyer and community leader, died last week at 69.

A general committeeman for the Southern Wisconsin council of B'nai B'rith at the time of his death, Schein was a former president of King David Lodge here, and held various District Grand Lodge No. 6 offices.

A former Superior Court judge, he was also a member of the state Tax Appeals Board and the Governor's Commission on Human Rights. In 1929, he participated in drawing up the present Children's Code which authorized juvenile judges to place delinquent children in institutions or on probation. In 1938, he was invited by the U. S. Children's Bureau to improve court practices for dealing with juveniles in federal courts.

Schein is survived by his wife and two sons.

## Israeli Sentenced In Bombing Attempt

TEL AVIV—The district court this week sentenced Dov Shilansky to 21 months in prison for carrying a ticking time bomb into the Israel Foreign Office buliding here Oct. 5.

Shilansky was arrested before he could place the bomb which was set to go off in a few minutes, while Foreign Minister Moshe Sharett, Israel Ambassador to the U. S. Abba Eban, and other officials were conferring in a nearby room (JP, Oct. 10, 1952)

The bomb, Shilansky said, was intended as a warning to the Israel Government against carrying out the reparations agreement with West Germany.

More than 100,000 copies of an Italian neo-Fascist journal were seized in Milan, the first such confiscation under recent anti-Fascist legislation.

### OBITUARY

SCHEUER—Jacob H. The Officers and Trustees of the Lexington School for the Deaf record with sorrow the death of their esteemed former fellow Trustee, Jacob H. Scheuer. During his 19 years as a Trustee of this school he maintained a deep interest in the welfare of the pupils and staff of the school and gave generously of his time and energy in their behalf. His death is a grievous loss to the Lexington School and to our community.

ALFRED RATHHEIM, President.
A. PIZA MENDES, Secretary

## Henry Meyers, 57, Detroit Leader, Dies

DETROIT—Henry Meyers, National Jewish Welfare Board leader who achieved national prominence as president of the USO during World War II, died last week of a heart attack at 57.

A lawyer, Meyers was active in the professional associations. A former president of the Jewish Community Center here, he also held top offices in the Detroit Library Commission, was vice-president of the United Community Serivces here, a member of the board of the Jewish Welfare Federation and of the Legal Aid Bureau, a 32nd Degree Mason, and a member of several synagogues.

Meyers is survived by two daughters, two brothers and two sisters.

## Milton Anfenger Succumbs at 78

DENVER — Milton Anfenger died last week of a heart attack at 78, just as he was completing his seventh consecutive term as president of the National Jewish Hospital here.

A past president of B'nai B'rith District Grand Lodge No. 2, Anfenger first became associated with the non-sectarian tuberculosis center in 1901, when he succeeded his father as treasurer.

Forty-five years a member of the Colorado bar, Anfenger was also a former State Senator, and former owner of the Denver Bears baseball club.

He is survived by his wife, two sisters and three brothers.

WAS LINGUIST, POETRY, MUSIC EXPERT

# Antique Dealer's Death Casts Pall on South Boston

BOSTON, Mass (JP)—The death of Jacob Glick has cast a pall on Boston's famous South End. Glick was not a famous man, but when he died the other day on the dusty floor of an antique store in the South End, countless persons all over the city and in remote parts of the country remembered the little Jewish antique dealer who spoke four languages, knew all the poets, all religions, all music and was beloved by those who knew him.

In the old days, every one used to go to his little store on Corning Street. Some of the personalities who visited his store were Henry Ford, J. P. Morgan, Hettie Green, Mrs. Jack Gardner, Lottie Crabtree.

In more recent years, Glick specialized in fiddles, and countless passersby each day would stop to observe the small store at 46 Shawmut Ave. with the fiddles in the window. Often, he would prevail upon visiting musicians—some mediocre, some world famous—to render a solo in the store.

Some say Jack Glick was 72 at his death; others place his age at 90.


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# Yale Continues 20-Year-Old Survey of Bias in U.S. Protestant Writings

NEW YORK (JP)—The two-year survey of the extent of biased content in American Protestant church writing announced last week by the Yale University Divinity School is a continuation of a study started in 1933 which has done much to remove such material from Protestant religious educational curricula, The Post learned this week.

A spokesman for the American Jewish Committee, which has financed the study from its inception and which has provided the grant for the Yale study, said the program had also added substantially to "positive phases" of such instruction in Protestant religious education.

The announcement was considered of particular importance to the Jewish group because of the belief by many experts in the field of prejudice problems that material which non-Jewish children receive in religious education helps to perpetuate religiously-oriented anti-Semitism.

The National Council of the Churches of Christ, supreme body in American Protestantism, also is participating in the survey, Dean Liston Pope of the Yale Divinity School said in announcing the project. The Rev. Bernard E. Olson, pastor of the Grace Methodist Church, Waterbury. Conn., who also is a graduate student in religious education at Yale, has been placed in charge of the survey. Prof. Paul H. Vieth, Horace Nushnell Professor of Christian Nurture, is chairman of a faculty administrative and advisory committee for the study. The committee includes Dr. Kenneth W. Underwood, assistant professor of social ethics; Dr. Franklin M. Young, assistant professor of New Testament, and Dr. Hugh Hartshorne, world-famous psychologist and professor of the psychology of religion at Yale.

Dr. Vieth said that examples of "good handling" of Biblical subjects will be noted, as well as bad, and that the good examples will be brought to the attention of the denomination or publisher "just the same as examples of prejudice-producing words or handling of a subject."

In cases of bias, he explained, the survey committee's views on how the bias can be eliminated will be sent along with the example. Some idea of the scope of the work can be seen, he said, in the size of the accumulation of church literature already started which "will fill an entire room."

All publications of thirteen denominations, representing some 35,000,000 Protestants out of a total of around 48,000,000 in the U. S. in 1947, are included.

The American Jewish Committee spokesman cited two examples of biased material with which the Yale study will seek to deal, which appeared in Christian Sunday school teaching material as late as 1951.

One of them provided as the answer to a question as to why the Hebrew patriarchs practiced polygamy that "Jews are cruel by nature." Another, dealing with the role of Jews in business, explained that Jews went into trade to forget their extreme persecution in the Middle Ages.

The role of the National Council of Churches of Christ is also of special importance, the spokesman explained, because its highly respected curriculum committee, representing 30 denominations in American Protestantism, develop the overall educational patterns for church-sponsored education.

Unlike Jewish religious education, the Protestant school programs are developed for extensive periods, the spokesman said. The basic curricula extending to 1958 have already been worked out and will guide such religious education that far into the future.

Through its participation in the Yale survey, the spokesman said, the National Council is in a position to influence profoundly the basic patterns of Protestant religious education for millions of children far into the future.

The spokesman emphasized that the Protestant sects are autonomous and that the curriculum committee cannot tell each of the sect school authorities how to handle the Crucifixion story, for example. But, the spokesman said, the committee can suggest that the traditional story fixing responsibility on Jews conflicts with many known facts of modern religious scholarship, "and such suggestions carry great weight."

### Ex-Luftwaffe Member Now Doctor

## *American Ex-PW Brings to U. S. German Pilot Who Helped Him Escape*

By HYMAN CHESTER
Jewish Post Correspondent

MILWAUKEE, Wis. (JP)—A German luftwaffe pilot who helped an American Jewish soldier escape from a German prisoner of war camp during World War II has been brought to the U. S. by the man whose life he may have saved.

The German is Dr. Carl Kirschner, formerly of Wurtzburg. His Jewish friend is Max Gendelman, who lives here with his wife and three-year-old daughter.

Gendelman helped Dr. Kirschner to get a visa, paid for his passage and acted as his host for a brief time here. Then the physician left for a hospital training post in San Diego, Cal. He hopes to win American citizenship, eventually.

During the war, Gendelman had been captured at St. Lo when the big American push to break German defenses in France was under way.

He broke out of prison camps twice and made his way toward American lines, but each time he was recaptured. The second time he had almost reached friendly troops when he was pinned down by fire in no-man's land, then retaken by a German patrol which happened along.

The Germans sent him to a camp far in the rear to prevent further escape attempts. Later, he was given duties as interpreter between prisoners and the Germans, along with some measure of freedom.

Kirschner, discharged because of wounds suffered in air combat, became acquainted with Gendelman through civilian duties at the camp. When Kirschner hinted that he wanted to be behind American lines rather than German or Russian when the end of the war came, he and Gendelman planned an escape together. The Americans were rapidly approaching, but Gendelman feared that diehard Nazis might kill him before he was liberated.

Kirschner led the way through the German areas, and Gendelman took Kirschner through American lines, disguising him in an American raincoat. Kirschner then went into hiding, and later emerged to enter college for medical study. The two kept in touch by mail.

## Israeli Composer Gets U.S. Commission

BOSTON — The Koussevitzky Foundation has commissioned an orchestral work from the Israeli composer Paul Ben-Haim for the King David Festival scheduled to take place in Jerusalem in the spring of 1954, in connection with the 3000th anniversary of the establishment of the city as a Jewish capital.

Ben-Haim will write a "Divertissement Royal" for the occasion, based on passages from the T'nakh, especially the Book of Psalms.

A commission from the Foundation is regarded as one of the greatest honors that can be bestowed on a composer. The original manuscript of the commissioned work is placed in the U. S. Library of Congress. Among earlier commissions are works by Stravinsky, Britten, Bartok, Copland, Schoenberg, Bernstein and others.

G. Ben-Israel, an Israeli student majoring in economics at London University, was elected president of the 3,000-member student economics club.

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## EDMOND FLEG QUITS 'PEACE' GROUP OVER SLUR OF ISRAEL

LONDON—Edmond Fleg, French-Jewish writer, resigned last week from the executive of the Movement against Racialism and Anti-Semitism and for Peace (MRAP), it was reported in The Jewish Chronicle here from Paris.

Fleg quit the group after a public rally early last week to protest against the death sentence of Julius and Ethel Rosenberg, convicted American atom spies, when Charles Palant, general secretary of MRAP, launched a diatribe against Israel.

Andre Blumel, French Jewish lawyer and politician, who presided over the meeting, later issued a statement dissociating MRAP from Palant's remarks.

At the same time, Blumel, who was director of the Prime Minister's Office under Leon Blum, and who is honorary president of the Jewish National Fund in France and secretary of the pro-Soviet Socialist Unity Party, in an interview with The Chronicle urged that Czech leaders should receive a delegation of Western "friends of the People's Democracies" to discuss Jewish reaction to the Prague trials.

## First Jewish Rallies To Hit Czech Trials

NEW YORK (JP)—The first major Jewish-sponsored rallies in the U. S. protesting the anti-Semitic overtones of the Czech purge trials will be held here Sunday, Dec. 21.

The Jewish Labor Committee will sponsor a meeting at Manhattan Center to be addressed by U. S. Secretary of Labor Maurice Tobin and trade union officials, in addition to pro-democratic Czech leaders-in-exile whose speeches will be beamed to the world by the Voice of America.

The Committee, representing more than 500,000 Jewish members in the AFL and CIO, will also call on the UN Commission on Human Rights to condemn the use of anti-Semitism by Russian satellite nations.

Harry Schwartz, New York Times expert on Russian affairs, will address another gathering sponsored by the Intercollegiate Zionist Federation of America.

## Rumanian Chief Rabbi Hits Zionist 'Plotters'

BUCHAREST, Romania — A possible prelude to a purge of Romanian "Trotzkyist-Zionist-imperialist spies" headed by former Foreign Minister Anna Pauker was heard last week, when Bucharest Radio broadcast a message by Chief Rabbi Moses Rosen "accussing" Zionists of conspiring with "the Fascist Anglo-American imperialists to spread the abominable lie that the People's Democracies were pursuing an anti-Semitic policy."

In the speech, addressed to the National Conference of "Peace Partisans" here, Rabbi Rosen described Israel as a menace to the peace of working class Jews who were determined to intensify their struggle against the nationalist creed of Zionism."

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48 MEAT FOOD PRODUCTS WILL GIVE YOUR STORE THE PRESTIGE YOU DESERVE FOR SELLING QUALITY
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